Saturday Barn Lunch and Nishimura IV, Oct. 7, 1972
Sunday Barn Lunch, Oct. 8, 1972

MR. NYLAND: Maybe you are very anxious to get back into the rain, huh? How do you look at the rain? I've asked every once in a while, when you review your day so far, look back on it, in the middle of the day like now, that you say, "How was the morning?" And the morning may have been all right and filled with all kind of disappointments. And then, how have you been, and what have you been able to do with the disappointments?

I come down to earth very much with ordinary life to see what we really are, and how we react, in order to find out if that kind of reaction is permissible, because it is not always justified to use energy for purposes which are use-less--and to have within oneself a certain measure; to know what is right and wrong and,

from the standpoint of Work, what is right and what is wrong? Because we continue to live in an unconscious state; and in that state as reaction to the outside world, and whatever we experience, and certain influences which, of course, affect us and start certain things in motion within us and within our brain and our feeling; to what extent are we responsible for such an activity? Or, when do we become responsible if that is really a necessity as an aim? And if we haven't that kind of responsibility as yet, and people talk about it, does it strike a certain note within you, that you either agree, or don't agree as yet, or that perhaps you will never will agree? And it sets one really thinking about the usage of outside conditions for oneself, so that the conditions are not going to take away from you the energy over which you should

the state of an apple. But it doesn't seem to make much difference where the seed will go. And if, for its own fulfillment, it could become an apple, it still is a form of life that lives just a short time, and not very much longer in accordance with what we think it ought to. And what do we really know about how energy should be spent and up to what point, and where is the completion of such energy so that we can say that it has really been reached, and now it is not necessary to continue to live anymore?

It becomes a very difficult question. At what time is it really allowed to stop living? When is it necessary to stop a reaction? And again the question is, "What is right and what is wrong?" And from the standpoint of Work, that what is right is used for the purpose of accomplishing the purpose of one's Work. And what is wrong is when such energy is used for the maintenance of an unconscious state.

It is fairly easy, if you now have that kind of a measure, to see where the energy should go, and if you have a chance, when you see it go in the wrong direction, that you could direct it in the right way for a definite purpose which you have in mind. And of course it's obvious that you should have that purpose very clear.

And so it rains, and you have to work. And you don't like it, and you don't want to get wet, because in accordance with what we would wish it should have been sunshine, and we had made plans of rearranging the parking lot and do all kind of things, and we surely didn't need rain; and here someone sends it.

I don't know if God is sending it, or that Mother Nature even is conscious enough to know that we would like to have a little sunshine. It just happens the way it is and we have to accept it. And that is why I talk about it: How did you accept it? What was your purpose? To accomplish the cleaning up of the parking

are unconscious and in your reactions have an idea that things ought to be different." And Mother Nature tells you, "It is no different; it is this way; and you're not going to change it by simply not wishing to accept it, or not even to pray for sunshine, because God won't hear you." We create on this earth this kind of nature. It is a tremendous power of course that Mother Nature has. But at the same time we have that same kind of a power within ourselves in opposing what she says, or to agree with it and to take it, we say sometimes, in our stride. But the stride has to be now in connection with the wish to grow, a wish to develop, to see that one's inner life is not harmed, and that the energy that is being spent, is spent as much as possible in the direction of fulfilling of that aim, of growing up as a man should grow up.

So we become much more active instead of just accepting it. It is not a matter of saying, "Well it's all right and tomorrow is another day." It is much more different and much more difficult. It is to see actually if that what is given, or rather how the conditions have been, and whatever we have to experience, is there any purpose and is there any possibility of the utilization of such conditions for ourselves?

You see, as human beings in an unconscious state, we dream every once in a while about how it would be if we only could become conscious and conscientious. And then when we are faced with the possibility of becoming that, we don't want to take it, because we still adhere to that what we wish, and the will of God is not fulfilled.

You see many times these things as a chance that one has in a laboratory, to take one chemical and another and to create a reaction.

That goes on. We have our unconscious state to deal with, and we have the outside conditions which affect us. Those are the forces. How do we put them together? If we remain critical about that what happens, if we become negative and simply say, "I don't wish it," we miss the boat in the utilization of the conditions as they are. If we accept the conditions for whatever they are, and if we accept the condition in which we are as a result of receiving such conditions and influences on us, then we are in a good state to see how such forces can be mixed, or can be made to react on each other, and that then the product can become a good product in the sense again of that what is good is good for the aim of growing up to become a Man.

Look at rain, look at conditions, look at mud, look at difficulties look at things that you have to do again and again which are not so easily accomplished, look at all the different reactions on you; and use such forces for the creation of a definite reaction of an experiment by which you will profit when finally the product that you have in mind, and it might be in accordance with your expectations; or it may be entirely different, but in any event it would be yours, since you have made it.

The responsibility of the utilization of such influences is our task. It is one way by which energy need not be lost. It cannot be predicted what will the result be in the end. But at least there is an indication of the road which has been studied by enough textbooks to indicate, more of less, what takes place in this kind of cosmic chemistry. And it is that way, I feel, that if you can look at this afternoon and what has to be done, that you say gladly, "I will take, and take, and take," because I know it has to be digested by me since I happen to receive it; and when I receive it I want to extract from it the greatest possible value for me in accordance with that what I understand as the

(at Nishimura's:)

MR. NYLAND: We're now talking more and more about ordinary life, and perhaps not as much accent on Work. It is in order to establish, you might call it, an antidote. One goes many times overboard by just talking about Work and thinking that every breath you take, you should have the word Gurdjieff on your lips. It will take a long time before that even will happen in ordinary life for a person who quite honestly strives to grow up, to become conscious, or to become a man. But you see when you talk about Work and try to explain and go through all kind of contortions with your mind, you forget that you are an ordinary human being. And then that what you want to say about how to make inner life grow up more and more will go at the expense of what you should pay also to your ordinary outer-life existence.

And perhaps it cannot be helped, because when you start studying mathematics or so, logically that you start to use numbers, and for a long time maybe when you are quite intent, the world is made up of numbers.

One has to be very careful that you don't become too dogmatic about Work. And therefore, sometimes, the approach is much better first to see what you are as well as you can in ordinary life; become acquainted and spend the time in seeing actually how you have been in the past, and not introducing, as yet, this form of impartiality or simultaneity. Leave it alone for some time, as if you are going to describe yourself, or you write an autobiography. And it is very useful if you try to do that, to consider yourself as an ordinary being which has done this and that, and an opinion you have of yourself, which every once in a while even you can express in the presence of other people in order to impress them. But imagine that you are writing your own story. It will be the

there are emotional qualities that would be involved in that kind of a description of them. And even when you care, you will lean over backwards to bring out the good points of such people. But if in general you are simply associated with a group where perhaps professionally you are doing a certain kind of work, that then you are working together or you belong to the same kind of organization or the same kind of company or the same kind of a group of people doing this or that, and perhaps you are not so much involved in each individual. If you could see them a little bit more, let's say, objectively, because you look at them from a standpoint now of gathering scientific data about types or about personality behavior. And in that way, wanting to have a judgement which is correct, or at least as truthful as you can make it, it could become objective.

That is, you do care, but you do not care in any way to wish to explain things away. And you have no particular reason to rationalize about someone else when you see that their behavior, or the way they have been doing this or that, is not above par. You wouldn't mind saying that so and so is a thief when you know definitely they have been stealing. When the obnoxious behavior of someone else strikes you and you are not particularly concerned--maybe, let's say you are at a party and you see so and so getting drunk--you can have an objective judgement about such a person behaving in a way which was not becoming for that party.

But then you see, when you start to make little descriptions for yourself of how people are and why they are that way, then at a certain point you must stop and turn that, I call it, a searchlight, on yourself. And there you are, being a member of such a group, and you try now to retain your objectivity regarding yourself--and it is extremely difficult to continue in the same way: logically,

while simply had to be disbanded or given up, for whatever reason it is; have you ever tried to be honest for one day? Have you ever made an attempt that whenever you said anything, that you want to mean it? That you do not wish to follow any particular cliches because it happens to come into your mouth, but that you intentionally will watch your words in whatever you are saying, or even your thoughts in whatever you are thinking, particularly about other people. And when that will include a relationship with you, what is then your thought and your feeling about yourself?

I think this kind of self-study is very necessary for anyone who becomes interested in Work on himself. Because it is a very special kind of Work that you have to do about yourself. And that presupposes that you already know a little bit about yourself and in looking at yourself that you fall into all kind of traps; and really do not know how to extricate yourself from it, because it is too easy to find a substitute in the form of a rationalization instead of sticking to the truth.

When one starts to realize that that is necessary for Work, you will look at yourself quite differently, because then what you are looking at is really not you in the real sense of the word, but you have to become an object. Your attitude from some place in your mind about that what you are, is a consideration as if you are someone else, but you know yourself well enough by your own name and you try to become free from that what you otherwise have thought about yourself, simply now saying, this person is doing this and that, and introducing then, in that kind of a consideration, simply the word <u>it</u> instead of saying <u>I</u>.

That is a very good task. If for one day you could consider your body, and your thoughts and feelings which belong to

You take a different day in each week. First you start with a Monday, because a Monday is influenced by the day of rest, and the way you then attend to your work as the first day of the week. But the following week you take Tuesday. Then again you take Wednesday. And whatever it is that you extend or whatever you want to do about yourself to find out what you really are, you can go as far as you like, because you will make statements on Monday which you do not want to make on Wednesday. It's interesting to see what the influences are under which one lives. And if there is actually a difference for a person when he starts to recognize himself in his behavior, that perhaps he is different when he is hungry as compared to when he has filled himself with a little meal. Or that a person has enough energy for doing certain things and not for other things; that many times the reason of saying one is tired has nothing to do with the condition of the body as it is physiologically, but it has to do with the psychological affect, either of your mind or that what, perhaps in your feeling, you will allow to feel. And that gives a very good reason for a person to see actually how changeable he is; and as a result of that, how completely unreliable.

Then you make a day, as I've said before, now, to tell the truth if you can, and call yourself it in an objective sense, and only use the word I when you mean that what is of more importance and what is the result of your inner life living.

You have to become, I say, much more acquainted with yourself, because even that little bit of history, even when you write it up, even if afterwards you change certain opinions when you start to think about your feelings or your emotions and you try to tell to yourself that they really are genuine, and it turns out that you really don't know anything about it but you have heard it

But maybe you understand now why I say that it is important not to forget your ordinary life. For Work on yourself, you have to have a basis on which that Work can be attached, or from where it starts to grow.

Work on yourself is many times like a line which should be parallel to your ordinary existence; and, with an aim in mind of reaching infinity, you have a right to say that the parallel lines will meet, there. But they have no practical value, because if you keep having Work separate from your ordinary life, you will never reach the end, then only in infinity, and that I'm quite certain you won't reach.

It is different. I make a point outside of myself, and I say this is reserved for inner life or an objective value. It is a point of recognition of that what I am, without any doubt, not ever doubting or wishing to dispute it. I say it is a fact that I can rely on, and I can even say, that is me.

But that statement stands by itself. And I fall back into my ordinary unconscious existence, and keep on walking on that line, until somehow or other the thought or the feeling strikes me again, and then for a little while I disappear, go over to the other line, and make a statement about myself of objectivity, and return again to my subjective life.

It has to become much more mixed. The thoughts of Work have to come in line with what already is being considered in ordinary life--what is serious for one's ordinary life. It includes religion, it includes ethical values, pragmatic values, psychological ones; it includes all endeavors in the sense of science, whatever it is that you feel as philosophy, that you have delved into, and theories you have become acquainted with in the past; whatever it is that is of creative value in you and you can con-

need your ordinary life to such a great extent that even when you have the thought of 'I,' and wish this 'I' to be present to you in order to help you, to guide you, to give you facts about yourself, where will you get the experience which is necessary for this little 'I' to start with? It cannot be separated all the time like as I say, parallel lines. It's very nice and lovely to have that develop if you could, and you could become fanatic; but if you are fanatic, you're not an ordinary man anymore.

You see, the beauty of Gurdjieff is that he keeps his feet on the ground, and that he has a mind which can see quite at a distance and far away, and that he moves, with himself and his feeling, amidst different people of different kinds and classification; and that if you study All and Everything, really in detail, you will find all the different aspects of ordinary learning, either philosophically, or the kind of learning which belongs to creation. You will find those subjects touched upon in All and Everything so that the whole book becomes very much like an encyclopedia, in which you can look up the behavior form of a man under different kind of conditions. It's interesting if you want to look at the travels, or the descents, of Gurdjieff as Beelzebub to this earth, and spreading it over a certain period of time, not our history that we are a little familiar with, but even historical facts which have been buried under sand. But that there is that kind of a relationship or even if one talks about the genesis of the moon and the reason why there happens to be a moon as part of the earth, and Anoolios, but it is clearly stated, and it is explained why, if that did happen, what were the logical results.

You see, there are many books in existence at the present time that touch a little bit on here and there in a couple of

they have gone through in the past, there is still the possibility of being saved.

And I mean now by being saved, not in the sense we have used it once in a while, as a savior which has died for our sins. It is not that what I mean. Saving means, that that what I have been doing can be kept for another purpose; that originally it was gathered in order to help maintain myself on this earth. But then, by extracting from it that what were essential values, the possibility continued to exist that such values need not die when a person dies physically, and could be used in the first place on a next level of possibilities, which we call Kesdjanian existence, and which is illustrated by the planets and their particular properties, meaning of course with that, that that what is one's emotional life can still be saved for a definite purpose of the utilization of energy which is inherent in the experience of such emotions, as a state of being, which then at the proper time, having served that second purpose, the energy itself can be taken from that and used for the third possibility of the formation of a Soul.

But all of that, when you look at <u>All and Everything</u> as a book, and you start really to study, and you find in it yourself, and you see many times how the different things as described after laborious work, maybe, and attention which must not fail, and a wish and a patience we should have, in order to understand and unravel the long sentences, so that, in that kind of a process, all prejudice really can be killed, and that you stand in front of that book, willing to be shown, to find out what is this Gurdjieff talking about for me; and not having the prejudice, and being open to be convinced if actually the truth exists and appears in the pages for you, that then you understand why this book is like scripture and not just an ordinary piece of literature.

And that realization, that such time as the past has given, can be stopped, will give the belief for a person that the future can be based on a different concept of Time.

Whatever that may be as the next step of more freedom, it doesn't matter very much, because the realization first is that certain things can change. That is, that that what one has become interested in and was interested in the past, and whatever has made one what one is now, can be changed in condensing it and looking at it and seeing the result of myself the way I am, culminating in the thought that that what I am is not as yet complete. That distinction, between the acceptance of what one is with the hope that it could be changed, is really the moment in which the time of my past starts to stop, and when I then undergo the experience of a new concept of Time.

It is the moment in which the two lines cross each other, one from the outer world, which I have lived in, and one from the inner world, which I am trying to live in also. And then from then on they are not parallel. They become mixed; they become twisted even; they become much more like a thread which is twirled around, like in spinning. It is then a combination of certain things every once in a while, this or that being brought to the foreground; but all the time, that what is my Work, is now connected with my ordinary existence.

You see how necessary it is to understand one's ordinary existence, because it is on that on which--it is a burlap on which the embroidery of your inner life can proceed.

The understanding for that kind of, you can call it, a wall-hanging--I can call it also a portrait of myself, on which there already is sketched out the kind of personality I am--at the moment when I come to the conclusion that I am poised with my

a couple of stitches. And the embroidery can take on a variety of new forms for oneself, elucidating and scintillating of what is the joy of, you might say, embroidering one's inner life.

The building of that what is an edifice, a palace, a mansion in heaven, that what is now given to a person simply because he has furnished the foundation of himself--that is, he has realized what he himself is; and whatever was good and solid enough to put a foundation on, he has separated from all the nonsense which were, I call them clichés; or perhaps not the truth really, or that what was simply acquired as a characteristic of myself.

I lose my acquired characteristics, which are the sociological values of having lived in society, in economics and in politics, and in the rest of the world as far as the unconscious world exists. Essentially, it is me as I am, and that what was given to me at birth, or conception biologically, astrologically, and at the moment of such conception or birth, the condition then, whatever it may be as an astrological fact, realizing at the moment when I enter this earth, that my horoscope of course has the earth as the central point, and that acquired characteristics, which take place during the development of my lifetime, do not add any more values to what originally was my own; and that in order to continue with that what was my self as life and given into a form which was perhaps the horoscope, that then a different road should be followed, to give more value to that what then is acquired, becoming myself, and that acquisition should go deeper than the surface and become essential.

The value of that essentiality is simply indicated by the formation of a new body which has characteristics not of this earth. It has the characteristics of a planetary level, but it has a substance which is different in density from what we call

but why should you understand them? They are there for the benefit of all of us, including yourself and including your non-understanding.

Please adhere to that what we ask. When a person says don't put your car there, there is a reason for that. We're trying to get that parking lot in shape. It is not that easy--and we need your help, not your contrary wish of not wishing to help or get out of your way. You get out of your way. You adhere to what we establish for a little while as a rule. Try to understand that there are laws in this Barn; that sometimes we will become stricter and stricter; that sometimes you have to realize you have to submit to a certain order, promulgated by people who are a little older than you are,and perhaps have misunderstanding but definitely have an aim. And I ask you to understand that, and to get off your high horse. We are trying to straighten things out. We need help from everybody. We don't want opposition. You can argue. You can say what you wish. Maybe you can convince some of the others. Maybe that what you think is extraordinary beautiful, and maybe so brilliant, I do not know--usually it isn't. It is just a superficial reaction to certain things you don't like. Park at the proper place, will you? Have consideration for someone else. See what you can do, so that someone else can also do something. Don't be in the way. How often have I said, Don't park in the part--in the first part of The Barn? And all the time,little cars are left there, oh yes, just for a minute, just for a minute. Don't do it. It is not becoming to you if you continue to do such things. You are not that important. Nobody else is for that matter. That what counts is the atmosphere created by those who are wishing themselves well and who wish well for others, and are willing to make sacrifices if

that hour, come to the realization that things were not as good as they perhaps could have been, can you change it? Can you change your state, your particular mood in which you are? Can you change the questions that occupy your mind, and put in other questions? Can you vary the questions which are there, and come to a conclusion, or do you have to leave them alone? Can you, in between, read All and Everything for ten minutes?--not only in the morning--that is, early in the morning when you get up and so forth, which we usually do or at least you might say recommend--but during the day, for one day, carry the book with you, and then every hour on the hour, or every half-hour on the half-hour, or every three hours, or a certain regularity that you feel you can do in accordance with what you have been doing. It's difficult of course when you have physical work to do and other people are dependent on you, but you are not working with them all the time; or if you have a group maybe, you can be missed for two or three minutes, and sit on a stone, and come to yourself.

Have you ever regulated your day like that? You start in the morning and it seems as if the things are not right, or that whatever thought you have had is already spoiling your day and the attitude you have. You might say that, in accordance with extrapolation, that the rest of the day is also going to be pretty bad. Have you power to stop that?

You have to find out first what causes it, and then you have to find out if you have strength to oppose it. And the strength for wishing to oppose it is, of course, again and again based on a desire for wanting to grow up and to behave like a man. And at twelve o'clock or at lunch you look and you see what that behavior has been.

So here is one's day, and your morning, and you look at it; so I give you a task. For ten minutes after lunch, you do not return immediately to your work. Even washing dishes and taking and cleaning up here is suspended for ten minutes. The ten minutes I wished that you could think about yourself, that you can see how the morning was and what there might be in the direction of improving, or in taking a better attitude, taking a second breath, as it were, or taking, like when you play golf, to make sure that your feet are firmly on the ground before you swing at the ball.

That little period of ten minutes can help you a great deal. You can be in contact with what you have created, or what has still left remnants of such creation--because an 'I,' even when it disappears, has left, not a shadow, it has left the imprint of having been there, and you say to yourself, my 'I' was here; I still remember that that 'I,' when it was there, had an effect on me. I pray to God; I wished my I could be here; I wish now that the morning could be understoood in the light of the potentiality for the afternoon.

And after the ten minutes, you just go to your work, and you remember, you remember yourself, as much as you can. Try to keep the level as high as your capacity will allow.

I hope you have a good task. I hope you can do it. Help yourself. It is really that kind of a game. Help yourself to become a man.

To Gurdjieff.

(end of tape)

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